

Youth's Department.

Bible Lessons.

Sunday, September 6th, 1861.

Read—MATT. XIX. 1-30: Jesus blesses little children. GENESIS XIII.: Lot's separation from Abraham.

Recite—MATTHEW XVIII. 21, 22.

Sunday, September 15th, 1861.

Read—MATT. XX. 1-16: Parable of the vineyard. GENESIS XV.: God's covenant with Abraham.

Recite—MATTHEW XIX. 23-26.

"Search the Scriptures."

Write down what you suppose to be the answers to the following questions.

- 71. When were the Israelites first called Jews?
72. Name a priest who lived in the time of Solomon, and in seen succeeding reigns, and state how public respect for him was manifested.

Answers to questions given last week:—

- 69. Tyre. Joel iii. 4-8. At the capture of that city thirty thousand Tyrians were sold.
70. Zenas. Titus iii. 13.

The Stone that rebounded.

"O, boys, boys, don't throw stones at that poor cat-bird," said an old, gray-headed man.
"Why, sir," said a fellow, "she makes such a squalling that we can't bear her."

"Well, come, and I will tell you a story;"
"We shall like that, sir. Is it a true story?"
"Yes; every word is true."
"Fifty years ago I was a boy like you. I used to throw stones, and as I had no other boy very near me, I threw them till I became quite accurate."

The boys thanked the aged man, dropped their stones, and the cat-bird had no more trouble from them.—John Todd D. D.

Never expect spiritual wealth while you are indulging spiritual sloth.

You have cause to tremble, if the Bible appears a common-place book.

We trust as we love, and we trust where we love; if you love Christ much, surely you will trust Him much.

For every fear which we dare not confront we lose a portion of our hardness; for every sorrow from which we turn we forfeit a consolation.

The faith of expectation will in time rise up into a faith of reliance, and the faith of reliance will in time advance itself into a faith of assurance.

The First American Poetry.

The are few boys in this country who have not heard the nursery rhyme sung by the mother.

"Lal-a-by baby, upon the tree top;
When the wind blows the cradle will rock;
When the bough breaks the cradle will fall,
And down will come cradle, baby and all."
But how many know the origin? Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field where the Indian women were picking strawberries.

Pocket-money for children

There is no error more fatal than imagining that pinching a youth in his pocket-money will teach him frugality. On the contrary, it will occasion his running into extravagance with so much more eagerness when he comes to have money in his own hands; as pinching him in his diet will make his appetite only the more rapacious.

Degrees in Backsliding.

Reader; he who now addresses you, remembering the adage, that "prevention is better than cure," has prepared the following scale of religious declension; not affirming that backsliding proceeds precisely in this order, but all these being marks of departure from God, any one of them should awaken alarm, and ere you arrive at the climax, induce the cry of the Psalmist, "I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments."

- 1. Neglect of secret prayer.—Job xv. 4; Isaiah xliii. 10.
2. Disregard of the Bible.—Jer. vi. 19; Hosea iv. 6.
3. Forsaking the means of grace.—Neh. x. 39; Heb. x. 25.
4. Worldly-mindedness.—2 Tim. iv. 10; 1 John iii. 15.
5. Levity in conversation.—Eph. v. 4; 2 Pet. iii. 11.
6. A quarrelsome spirit.—Isaiah xxix. 21; 1 Cor. iii. 3.
7. Dwelling on the faith of others.—Matt. vii. 3-5.
8. Readiness to take offence.—Prov. xiv. 17; xviii. 19.
9. A murmuring, repining spirit.—1 Cor. x. 10; Philip. ii. 14.
10. A critical hearing of the word.—1 Cor. iii. 4; 2 Tim. iv. 3.
11. Covetousness.—Luke xii. 15; Coloss. iii. 5.
12. Light thoughts of sin.—1 Kings xvi. 41; Matt. xxii. 5.
13. Intemperance.—Prov. xxii. 29-32.
14. Love of pre-eminence.—Prov. xvi. 18; 3 John 9, 10.
15. Indulgence in secret sin.—Numb. xxxii. 23; Eccles. xii. 14.
16. Falling into outward sin.—Prov. xiv. 4; Hosea iv. 17.
17. Into scoffing and infidelity.—2 Pet. iii. 3.
18. Persecuting the righteous.—Acts vii. 52.
19. An awful death.—Prov. xiv. 32.
20. FINAL PERDITION.—Matt. xxv. 41.

Turn to the Scriptures attached to every step in the ladder; ponder them. And "now unto him that is able to keep you from falling, be glory, and majesty, dominion and power, both now and forever." Amen.

Superstition in Infant Baptism.

We have known some pedobaptist parents who were seriously troubled about the eternal state of their children, who had died in infancy unbaptized. The following rebuke of Dr. Guthrie, a staunch pedobaptist himself, really falls on the whole system, no less than on this single superstition:

And prone as we of Scotland are to boast that our fathers, with Knox at their head, came from Rome with less of her old superstitions about them than most other churches, to what else then some lingering remains of popery can we ascribe the extreme anxiety which some parents show to have baptism administered to a dying child? Does not this look very like a rag of the old faith? It smells of the sepulchre.
But sympathize with those we cannot, who

when death has stamped his seal on an infant's brow, hurry off for a minister that he may baptize the dying. I cannot believe that there is any virtue in water to save its soul.

I recoil with horror from the thought that a God of mercy would suspend its salvation on a mere outward ordinance. Is there not reason to suspect that at the root of this anxious and unnecessary haste, there lies some lurking feeling that baptism, if not essential, is at least serviceable to salvation, and has some connection, near or remote, with regeneration, and the remission of sins?

Now, with all respect and due regard to the feelings of others, so far as they are conscientious, we cannot look upon such notions as anything else than the rags of an old superstition.—W. & R.

Tell your experience

Much of the want of faith in the promises of God comes from a neglect on the part of Christians to bear witness to the fulfilment of those promises in their experience. You have been in emergencies when it seemed as though an earthquake were shaking your foundations from under you, and you caught hold of some of the promises of God, and they held you up and comforted you, and you have never borne witness to their sustaining power in the prayer-meetings at the conference-meetings or elsewhere. There are hundreds of men whose life God has made significant and memorable, and they have never uttered a word about it to those around them. Many and many a time God has brought you out of great trouble, when you have made no mention of His mercy and goodness to any one. God's promises are not enough talked of. If all the blessings that men are conscious of having had in fulfillment of God's promises should receive tongue, this city would be like the New Jerusalem for shoutings and praises. Too many witnesses of God's goodness in His promises are silent witnesses. Men do not enough speak out the testimonies that they might bear in this matter. The reason that I love the Methodists—goods ones—is that they have a tongue to their piety. They fulfil the command of God to be fervent in spirit. They do let their light shine. And if the wick is long and needs snuffing, it is better that it should be so, than that there shall be no light at all. Of one thing I am sure—namely, that in the world there is far less faith in the promises of God than there would be if Christians bore the testimony that they should of the fulfilment of those promises in respect to themselves.—H. W. Beecher.

Health versus Piety.

There are many sad cases of insanity of a religious character which originate in moods. A man, through a period of health, has a bright and cheerful religious experience. The world looks pleasant to him, the heavens smile kindly upon him, and the Divine Spirit witnesses with his own that he is at peace and in harmony with God. Joy thrills him as he greets the morning light, and peace nestles upon his heart as he lies down to his nightly rest. He feels in his soul the influx of spiritual life from the Great Source of all life, as he opens it in worship and in prayer. But at length there comes a change. A strange sadness creeps into his heart. The sky that was once so bright has become dark. The prayer that once rose as easily as incense upon the still morning air, straight towards heaven, will not rise at all, but settles like smoke upon him, and fills his eyes with tears. Something seems to have come between him and his God. Strange, accusing voices are heard within him. However deep the agony that moves him, he cannot rend the cloud that interposes between him and his Maker. This, now, is simply a mood produced by ill-health; and I hope that everybody who reads this will remember it. Remember that God never changes, that a man's moods are constantly changing, and that when a man earnestly seeks for spiritual peace and cannot find it, and thinks that he has committed the unpardonable sin without knowing it, he is bilious, and needs medical treatment. Alas! what multitudes of sad souls have walked out of this hopeless mood into a life-long insanity, when all they needed in the first place, perhaps, was a dose of blue-pills, or a sea voyage sufficiently rough for "practical purposes."—Springfield Republican.

What is Moderate Drinking?

It is a great deceiver of nations promising health and long life, and yet destroying more by its tendencies than war, famine or plague. It is a sweet morsel in the mouth, but it is gravel in the stomach. It is a regular quack medicine, making splendid promises, but performing no cure, and yet demanding enormous pay. It is a light fingered gentleman, who feels every corner of the drawer, and to the very bottom of the purse. It is the first step in an inclined plane of rapid descent, smooth as marble and as slippery as glass, ending in the abyss of ruin. It is a beautiful serpent, in whose fangs deadly venom is concealed by the dazzling of its coils. It is hypocrisy personified and affected outside sobriety while all is agitation and uncleanness within. It is the landlord's bribe line, by which he secures his victims and fastens them in a cage. It is an Iguis fatuus, tempting its fated followers over trembling bogs, and tumbling them down a frightful precipice.

It is a whirlpool of frightful ruin in which thousands have sunk to rise no more.

It appears as an angel of light, assuming the smiling countenance, but in reality, a demon of the bottomless pit.

It is a perpetual dropping, injuring a man's constitution far more than occasional drunkenness.

It is the birth day and birth place of all the drunkenness we have ever had in the land.

It provides an army of reserve to recruit the ranks of sixty thousand destroyed annually by strong drink.

Agriculture, &c.

To Crystallise Flowers.

The experiment is simple and can be tried without difficulty. Dissolve eighteen ounces of pure alum in a quart of soft spring water, (observing proportion for a greater or less quantity,) by boiling it gently in a close tinned vessel over a moderate fire keeping it stirred with a wooden spatula, until the solution is complete.

When the liquor is almost cold suspend the subject that is to be crystallized, by means of a small thread or twine, from a lath or small stick laid horizontally across the aperture of a deep glass or earthen jar, as being best adapted for the purpose, into which the solution must be placed. The respective articles must remain in the solution twenty-four hours; when taken out they are carefully to be suspended in the shade until perfectly dry.

When the subjects to be crystallized are put into the solution while it is quite cold, the crystals are apt to be formed too large; on the other hand should it be too hot, the crystals will be small in proportion. The best temperature is about 95 deg. of Fahrenheit's thermometer.

Among vegetable specimens that may be operated upon, are the moss rose or holly, fruit of the sloughbush, the hyacinth, furze blossoms, ranunculus, garden daisy, pink, and a great variety of others; in fact, there are few subjects in the vegetable world that are not eligible to this mode of preservation.

The fitness of the solution for the purpose may be ascertained by putting a drop of it on a slip of glass, and seeing if it crystallizes as it cools, if so, the solution is sufficiently strong. Then twist around a sprig of a plant, a cinder, or a wire ornament of any kind, some cotton or still better some worsted. After being immersed as already directed, the surface of the whole will be found covered with beautiful crystallizations.

The effect of the above is very pretty; especially adapted to winter bouquets.

ECONOMISE.—Extravagance in times like these is not simply imprudent, but unpatriotic and sinful. Gaudy apparel, costly equipages and superfluous boards are in bad keeping with the times that are upon us. Retrenchment should be the order of the day. This word, retrenchment, is no sooner seen by many than the next thought is to erase the name of some religious paper; then, the amount subscribed to the pastor must be lessened; next, the son or daughter must be taken from school; and finally, the Mission cause must be utterly ignored.—Now, all this is wrong. If we would advantageously retrench, let us do so by cutting off our dry goods bills, our grocery bills, our jewelry bills, and our tobacco and whiskey bills. Never cut off the supplies for the mind and soul, either for ourselves or children.

The pride of ladies now should be to wear homespun and calico, to place on their tables bacon and cabbage; the man should be honored who wears russets and Kentucky jeans. Young men with gold headed canes and segars should be passed by by young ladies.

Economise we certainly should, but in a way the heart may not suffer.—Louisiana Baptist.

AN EFFECTUAL CURE FOR THE EAR ACHE.

—Take a small piece of cotton batting, or cotton wool, making a depression in the centre with the end of a finger, and fill it with as much ground pepper as will rest on a five cent piece, gather it into a ball, and tie it up. Dip the ball into sweet oil, and insert into the ear, covering the latter with cotton wool, and use a bandage or cap to retain it in place. Almost instant relief will be experienced, and the application is so gentle that an infant will not be injured by it, but will experience relief as well as adults.—Cor. Boston Journal.

CAMOMILE.—In the Irish Gardener's Magazine it is stated not only that a decoction of the leaves of the camomile will destroy insects, but that nothing contributes so much to the health of a garden as a number of these plants dispersed through it. No green-house or hot-house should be without it, in a green or dry state; either the stalks or flowers will answer. It is a singular fact that if a plant is drooping, and apparently dying, it nine cases out of ten it will recover if you place a plant of camomile near it.

TO MAKE HENS LAY.—I send you a good recipe for making hens lay.—Take some oats and boil them until soft; then fry them in hot fat, and you will have any quantity of eggs.—Prairie Farmer.

No man can promise himself to be wealthy till night. One storm at sea, one coal of fire, one false friend, one unadvised word, one false witness, may make thee a beggar and a prisoner all at once.